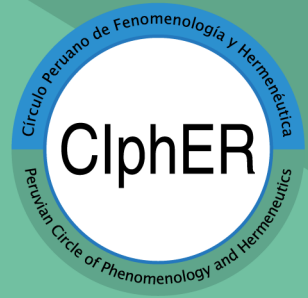


**Sixteenth  
Peruvian Journeys  
of Phenomenology  
and Hermeneutics**



**Subjectivity reconsidered  
beyond the Cultural Divide  
Responsibility facing the 2020 Crisis**

**October 29th – 31st 2020**



**CENTRO DE  
ESTUDIOS  
FILOSÓFICOS**



**PONTIFICIA  
UNIVERSIDAD  
CATÓLICA  
DEL PERÚ**

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## THEME

Ever since the beginning of 2020, humanity slowly began to sense that an unprecedented ecological scourge (of untold scientific-medical, psychological, social, economic, and political consequences) has struck our world. It also raised an essentially ethical question: whether the Earth's devastation gradually brought about since Modernity by the *hybris* of our technical-industrial civilization is not due to its own *responsibility*.

Human beings, as a part of nature but endowed with the singularity of their *reflexive* capacity (self-awareness), face their own finitude: the *limits* of their cognitive capacities, their possibilities to act and solve, and their capacities to anticipate what will come to pass. They ask *who* and *what* they are. Problems acknowledged since Modernity as those of "subjectivity" emerge under a new light.

Since Modernity, humans—masters over nature—interact with the latter by *dominating* it (*scientia propter potentiam*), rather than by their *responsibility* towards it. Additionally, from Descartes to 19<sup>th</sup> century positivism, subjectivity is understood ambiguously and dualistically, prioritizing the "objective" criterium. During the 20th century, the notion of "subjectivity" not only delimits the increasing rift between the analytic and continental traditions but also, ever since Husserl's phenomenology, it affects the development of the latter in different directions.

As of late, both traditions have begun to reconsider the "enigma of subjectivity" beyond their "cultural divide." Currently, there are debates concerning, on the one side, the dual approach to the subject both from the singular and plural "first" and "third person" perspectives; and, on the other side, the growing recognition of the originary, founding, and pervasive character of the emotional dimension at the basis of its valuing, cognitive and responsible activities. Both topics are enframed within the mind-body relation.

Facing the 2020 crisis, and called upon to assume its responsibility, the Peruvian Circle of Phenomenology and Hermeneutics summons members from different philosophical traditions to discuss these topics. This year's keynote speakers are professors Agustín Serrano de Haro (Spain) and Dan Zahavi (Denmark).

## PROGRAM

Lima / NY (EDT)

Madrid / Copenhagen (> 6 h)

### THURSDAY 29TH

09:00-09:15 WELCOMING WORDS

15:00-15:15

#### SESSION I

Moderates: Katherine Mansilla

09:15-09:40

**Joan González Guardiola**

15:15-15:40

Phenomenology of Vertigo and Dizziness

09:40-10:05

**Ariela Battán**

15:40-16:05

The Intentional Arc Revisited

10:05-10:25

Discussion

16:05-16:25

10:25-10:40

Break

16:25-16:40

#### SESSION II

Moderates: César Escajadillo

10:40-11:05

**Martín Mercado**

16:40-17:05

Living Body and Narrative, Two Dimensions of Interpersonal Subjectivity and Personhood

11:05-11:30

**Alejandro Arango**

17:05-17:30

Two Latin American, Pragmatist-phenomenological Takes on Subjectivity and Intersubjectivity

11:30-11:50

Discussion

17:30-17:50

11:50-13:30

Break

17:50-19:30

#### KEYNOTE LECTURE

Moderates: Rosemary RP. Lerner

13:30-14:15

**Dan Zahavi**

19:30-20:15

Empathy, Alterity, Morality

14:15-14:30 Discussion  
20:15-20:30

14:30-14:45 Break  
20:30-20:45

### SESSION III

Moderates: Víctor Casallo

14:45-15:10 **Rosemary RP. Lerner**  
20:45-21:10 The Paradox of Subjectivity *vis-à-vis* the Responsible Self-Constitution of Personal Identity

15:10-15:35 **Gustavo Cataldo**  
21:10-21:35 Transcendental Subjectivity and Alterity in Martin Heidegger

15:35-15:55 Discussion  
21:35-21:55

15:55-16:10 Break  
21:55-22:10

### BOOK PRESENTATIONS

Moderates: Maribel Cuenca

16:10-16:55 *Fenomenología de la vida afectiva*  
22:10-22:55 Celia Cabrera & Micaela Szeftel (Editors)

Comments: Comentarios: Andrés Telesca, Antonio Ziri3n Q., Celia Cabrera, Micaela Szeftel

## FRIDAY 30TH

### SESSION IV

Moderates: Ricardo Rojas

09:00-09:25 **Bryan Francisco Zúñiga**  
15:00-15:25 On the Sensible and Vulnerable Foundations of Responsibility. An Analysis on Hendri Maldiney's Phenomenology of Receptiveness

09:25-09:50 **Manfredi Moreno**  
15:25-15:50 Bruce Begout's Phenomenology of the Quotidian

09:50-10:15 **Charles-André Mangeney**  
15:50-16:15 Levinas Towards a Responsibility for the World as a Fundamental Structure of Subjectivity: from Jonas to Levinas

10:15-10:45 Discussion  
16:15-16:45

10:45-11:00 Break  
16:45-17:00

### BOOK PRESENTATIONS

Moderates: Miguel Giusti

11:00-11:45 E. Husserl, *Introducción a la Ética. Lecciones de los semestres*  
17:00-17:45 *de verano de 1920 y 1924*  
Mariana Chu, Mariano Crespo & Luis Rabanaque (Translators)

Comments: Mariana Chu, Mariano Crespo, Luis Rabanaque

11:45-13:45 Break  
17:45-18:45

### SESSION V

Moderates: Juan González

13:45-14:10 **Luz Ascárate**  
19:45-20:10 Parmenides Poem (Fragment 3) and Phenomenological Ontology

14:10-14:35 **Ricardo Mendoza-Canales**  
20:10-20:35 On Crises and Endings: Finitude of the End or the End of Finality

14:35-15:00 **Manoel Coracy**  
20:35-21:00 Ricoeurian Readings on Practical Wisdom

15:00-15:30 Discussion  
21:00-21:30

15:30-15:45 Break  
21:30-21:45

### SESSION VI

Moderates: Maribel Cuenca

15:45-16:10 **Vania Alarcón**  
21:45-22:10 Responsibility and the Task of the Philosopher according to Husserl

16:10-16:35 **Juan Pablo Cotrina**  
22:10-22:35 A Phenomenological Approach to the Experience of Old Age

16:35-17:00 **Martín Rosado**  
22:35-23:00 Buddhism and Phenomenology: Consciousness, Meditation,  
and Embodiment

17:00-17:30 Discussion  
23:00-23:30

## SATURDAY 31TH

### SESSION VII

Moderates: María Grazia Sibille

09:00-09:25  
15:00-15:25 **Víctor H. Palacios**  
The Self-Sufficiency of Reason in Descartes Discourse of Method

09:25-09:50  
15:25-15:50 **Álvaro Prado**  
Berkeley's Problem of Self-Knowledge

09:50-10:10  
15:50-16:10 Discussion

10:10-10:25  
16:10-16:25 Break

### BOOK PRESENTATIONS

Moderates: Victor J. Krebs

10:25-11:10  
16:25-17:10 *La racionalidad ampliada. Nuevos horizontes de la fenomenología y la hermenéutica*  
Mariana Chu & Rosemary RP. Lerner (editoras)

Comments: Luz Ascárate, Víctor Casallo, Katherine Mansilla

11:10-11:25  
17:10-17:25 Break

### SESSION VIII

Moderates: Vania Alarcón

11:25-11:50  
17:25-17:50 **Ricardo Rojas**  
Husserl, Benjamin, and the Crisis of Modernity

11:50-12:15  
17:50-18:15 **Bruna Uceda**  
Teleology in the Constitution of the Other

12:15-12:35  
18:15-18:35 Discussion

12:35-13:45  
18:35-19:45 Break

## KEYNOTE LECTURE

Moderates: Mariana Chu

13:45-14:30  
19:45-20:30 **Agustín Serrano de Haro**  
The Two Births of Phenomenology

14:30-14:45  
20:30-20:45 Discussion

14:45-15:00  
20:45-21:00 Break

## SESSION IX

Moderates: Carlos Viaña

15:00-15:25  
21:00-21:25 **Jaime J. Villanueva**  
Perception, World, and Culture in Husserl's Phenomenology

15:25-15:50  
21:25-21:50 **Micaela Szeftel**  
Horror and Boredom: On Symptoms of Barbarism according to Michel Henry

15:50-16:10  
21:50-22:10 Discussion

16:10-16:25  
22:10-22:25 Break

## SESSION X

Moderates: Cecilia Monteagudo

16:25-16:50  
22:25-22:50 **Cristóbal Balbontín**  
"Here am I": Arguments against the Levinasian Notion of Subjectivity in *Otherwise than Being*

16:50-17:15  
22:50-23:15 **Mariana Chu**  
Responsibility, Sympathy and Freedom: the Schelerian Foundation of the Principle of Solidarity

17:15-17:35  
23:15-23:35 Discussion

17:35-17:50  
23:35-23:50 CLOSING WORDS



## KEYNOTE LECTURES

### Agustín Serrano de Haro

Research fellow at the Centre of Human and Social Sciences of Madrid and of Spain's High Council of Scientific Research. Ex-president of the Spanish Society of Phenomenology, his main published works are *Cuerpo vivido* (Ediciones Encuentro 2010), *Paseo filosófico en Madrid. Introducción a Husserl* (Trotta 2016), *Hannah Arendt* (RBA 2016), "En los límites de la fenomenología: el análisis del dolor físico" (*Biblos* 2010), "Is Pain an Intentional Experience?" (*Phenomenology* 2010), "Apariciones y eclipses del cuerpo propio" (*Comares* 2013), among others. He is one of the main Spanish translators of Husserl's work into Spanish.

SATURDAY 31TH / 13:45-14:30 / 19:45-20:30

#### The Two Births of Phenomenology

This presentation problematizes the continuity of Husserl's thought and defends the thesis that phenomenology has two births. In order to achieve this, we begin by formulating such historic-philosophical thesis and placing it in the context of Husserlian tradition and its interpreters. Then, we describe the first birth of phenomenology as the search for unity of three "worlds" (the order of meanings, the order of physical reality and that of lived experiences). After that, we hold that the second birth of phenomenology corresponds to an orientation towards givenness. Finally, the relation of continuity between both births is established.

### Dan Zahavi

Professor at the University of Copenhagen (Center for Subjectivity Research) and of the University of Oxford. He is currently conducting the project "Who are we? Self-Identity, Social Cognition, and Collective Intentionality" funded by the European Research Council and the Carlsberg Foundation. He is co-editor of the *Journal Phenomenology and the Cognitive Sciences*, alongside S. Gallagher. His long list of published works –translated into several languages– include *Husserl's Phenomenology* (Stanford 2003), *Subjectivity and Selfhood* (MIT Press 2005), *The Phenomenological Mind* (coauthored with S. Gallagher) (Routledge 2008/2012), *Self and Other* (OUP 2014), *Husserl's Legacy* (OUP 2017), and *Phenomenology: The Basics* (Routledge 2019).

THURSDAY 29TH / 13:30-14:15 / 19:30-20:15

#### Empathy, Alterity, Morality

On a widespread and common understanding, empathy is a force of good. It allows us to experience the world of others and is of crucial importance if we are to combat selfishness and indifference. In his commencement address to the 2006 class of

Northwestern graduates, Barack Obama urged them to cultivate empathy and insisted that the empathy deficit in the US might be a more pressing problem than the federal deficit (Obama 2006). In a book published a few years later entitled *The Empathic Civilization: The Race to Global Consciousness in a World in Crisis*, the social theorist Jeremy Rifkin went even further. He called for a new “age of empathy” and argued that we ought to expand our empathic consciousness and allow empathy to flourish on a global scale if we are to revitalize the biosphere (Rifkin 2009: 153, 593).

## BIOGRAPHICAL REVIEWS AND ABSTRACTS

### Vania Alarcón

Pontificia Universidad Católica del Perú

B.A. in Philosophy by Pontifical Catholic University of Peru. Her main areas of research are phenomenology, ethics and social philosophy. She is currently working on her dissertation, titled "Husserl. Prolegomena to an ethical normativity". Member of the *Círculo Peruano de Fenomenología y Hermenéutica (CiphER)*. Likewise, she is currently a Teaching Assistant at PUCP and a philosophy teacher at a high school.

FRIDAY 30TH / 15:45-16:10 / 21:45-22:10

#### **The Responsibility and Task of the Philosopher according to Husserl**

In this presentation we will describe the way in which Husserl articulates the idea of responsibility to that of evidence, and these to the task of the philosopher. Responsibility is a raise of awareness of the role of subjectivity *qua* transcendental, which translates into an orientation towards the experimented evidence (Husserl 2002, 28, 34 [*Hua XXVII*, 26, 32]) and implies taking charge of the meanings we actively constitute as well as those previously instituted (*Hua VI*, § 52). The task of philosophy is the search for the ultimate foundation of meaning and validity, which implies a return to evidence. This presupposes a conception of reason as unitary, intentional and teleological. Thus, the concept of responsibility shows that our unfolding in the world is an answer to a demand for subjective fulfillment, conditioned by intersubjectivity, passivity and emotiveness, overcoming the divide between theory and praxis.

### Alejandro Arango

Gonzaga University – Washington, USA

Ph.D. and M.A. in Philosophy from Vanderbilt University (Nashville, USA), and an M.A. in Philosophy from Binghamton University (Nashville). He held a Mellon Postdoctoral Fellowship at Tennessee State University and is currently a Lecturer at Gonzaga University (Spokane, USA). His research focuses on philosophy of perception, especially on its social aspects and its epistemological dimension, on social epistemology, social cognition, and ethics. Some of his most recent publications explore aspects of a social theory of perception (*Adaptive Behavior*, 2019), intersubjectivity and the perceptual world (*Acta Fenomenológica VI*, 2019) and social ontology (*Phenomenology and the Cognitive Sciences*, 2016).

THURSDAY 29TH / 11:05-11:30 / 17:05-17:30

## Two Latin American, Pragmatist-phenomenological Takes on Subjectivity and Intersubjectivity

While phenomenology acknowledges the co-constitutive relation subject-world-intersubjectivity, it is still first and foremost an analysis of first-person experiences. Even promising accounts of collective intentionality remain anchored in *experience* and *meaning*. Yet, when addressing social phenomena, an account of shared ways of doing things –of *practices*, a central pragmatist category– can greatly illuminate the understanding of our social life. To show how this works, and why it is a contribution to phenomenology, I first examine the first-person analysis of a social phenomenon, *choteo* (roughly *teasing*), by the Cuban Jorge Mañach (1928). Then I move on to Jorge Portilla's *Fenomenología del Relajo* (1966), and his heterodox appropriation of phenomenology. I propose two elements in Portilla that show what we can call a pragmatist *inclination*: the irreducibility of social practices and a unique conception of normativity. This contribution, I submit, aids phenomenology —philosophy, rather— in the perennial task of uncovering the structures of the social world.

### Luz Ascárate

Universidad París 1 Panteón-Sorbona, Francia

Ph.D. in Philosophy and social sciences under the co-tutoring modality between Pontifical Catholic University of Peru and EHESS (Paris) with a thesis on Paul Ricoeur's philosophy. Currently works as a philosophy teacher in high school (Académie de Versailles) and philosophy professor (Paris I Panthéon-Sorbonne). Member of the Círculo Peruano de Fenomenología y Hermenéutica (CiphER) and the Círculo Latinoamericano de Fenomenología (CLAFEN). Also, she is currently working on a thesis on the genealogy of the french phenomenological ontology surrounding the concept of possibility, under the direction of Renaud Barbaras. Her published works are in the meeting point between hermeneutical phenomenology and social philosophy.

FRIDAY 30TH / 13:45-14:10 / 19:45-20:10

## Parmenides Poem (*Fragment 3*) and Phenomenological Ontology

We will reflect on the goals of French ontology based on an interpretation of fragment 3 of Parmenides' poem, a fragment that tags what is possible as a fundamental aspect of the access to being. In this way, we characterize Modernity, inspired by Étienne Gilson and his diagnosis of phenomenology, as the ontological loss of the possible, terms from which we will revisit the notions of action and responsibility. We thus attempt to renew in an ontological horizon the phenomenological critiques of Western culture and philosophy within the French phenomenological tradition, inspired by Husserl's *Crisis*. We will justify our position referring both to contemporary exegetes of Parmenides' fragment 3 (Bollack, Cassin, Owen, Goldin), and to the French phenomenologists that have dealt with phenomenology in terms of ontology (from Sartre to Barbaras).

## Cristobal Balbontin

Universidad Austral de Chile

Ph.D. in Philosophy by the Universität J.W. Goethe and the Université Paris-Nanterre, under Axel Honneth and Catherine Chalié's supervision, with a thesis titled "Levinas/Hegel and the problem of recognition". He currently works as an auxiliary professor at Universidad Austral de Chile and as a fellow researcher at the Institut des Recherches Philosophiques (IRePh) in the Université Paris-Nanterre.

SUNDAY 31TH / 16:25-16:50 / 22:25-22:50

### **"Here am I": Arguments against the Levinasian Notion of Subjectivity in *Otherwise than Being***

Levinas' second great work –*Otherwise than Being*– can be read as an effort to respond to the demands imposed by Derrida, in his essay "Violence and metaphysics". Indeed, for Derrida, if we speak of *otherness* it is in relation to an *alter-ego* rendered possible by that term. This will lead Levinas to a change in his thought, which will be expressed in his second great work, where he will try to unfold a thought of otherness from ipseity or selfhood. This implies an extreme investigation to dismantle the ontological status of the subject. But doesn't this imply the risk of "emptying" the subjectivity on which ethics must imperatively rely? And to what extent does this decision obey a purpose totally alien to his ethical program, which will end up fracturing his Levinasian philosophy? This is precisely what we propose to examine.

## Ariela Battán

Instituto de Humanidades - CONICET- Universidad Nacional de Córdoba, Argentina

Ph.D. in Philosophy (National University of Córdoba-UNC), Independent Researcher of the National Council of Scientific and Technological Research (CONICET), Assistant Professor in the Department of Philosophy, Faculty of Philosophy and Humanities (UNC). Her main research areas of interest are the Phenomenology of Merleau-Ponty, the "corporeal turn" in the understanding of human cognition, Cartesian epistemology and the dialogue between Phenomenology and Cognitive Sciences.

THURSDAY 29TH / 09:40-10:05 / 15:40-16:05

### **The intentional Arc Revisited**

In this presentation I will consider the notion of intentional arc, proposed by M. Merleau-Ponty in his *Phénoménologie de la perception*, following H. Dreyfus and post cognitivist interpretations. Dreyfus understands Merleau-Ponty's notion of intentional arc, in the book's sections on mobility and spatiality, as emphasizing the temporal dimension of the relation established by the arc. This latter notion allows to give an account not only of the sedimentation of acquired motor abilities, but rather of future skilled action. Dreyfus prefers the notion of intentional arc rather than that of habit to explain the expert action of a motor agent. It is interesting to question the reasons that support such preference in the context of reflecting on bodily intentionality.

## Gustavo Cataldo

Universidad Andrés Bello, Chile

Professor at the Humanities Department, Andrés Bello University, Chile. He has experience in various university management positions and in various research projects in FONDECYT (Fondo Nacional de Desarrollo Científico y Tecnológico). He is a member and director of the Study Group on Philosophy of the same university. He has done evaluation work in private and public accreditation institutions, and published several works in national and international journals. His areas of specialization are classic philosophy (Aristotle), aesthetics (German idealism) and phenomenology and hermeneutics (Martin Heidegger).

THURSDAY 29TH / 15:10-15:35 / 21:10-21:35

### **Transcendental Subjectivity and Alterity in Martin Heidegger**

Transcendental subjectivity and alterity consign an ambivalent polarity that has largely determined current debates about the constitution of the other. Certainly, Martin Heidegger moves entirely in the coordinates of this controversy when in *Being and time* he tries to clarify being-with (*Mitsein*). For Heidegger, the key device of this discussion is the concept of the world: as there is no subject without a world, there is never a self without others. Martin Heidegger's developments of the problem of alterity in *Being and time* entirely follow the elemental conviction of the equal originality of the world (*Welt*), self (*Selbst*), and being-with (*Mitsein*). However, at the same time - and against initial appearances - this does not imply denying all forms of transcendentalism. The presentation will try to show the transcendental character of the Heideggerian *Mitsein*, emphasizing both the continuities and the ruptures with respect to the classical transcendental subject.

## Mariana Chu

Pontificia Universidad Católica del Perú

Philosophy Ph.D. by Catholique Université de Louvain (Belgium), she is professor of the Humanities Department at the Pontifical Catholic University of Peru and subdirector of the Center of Philosophical Studies of the same university. She is a member of the Círculo Peruano de Fenomenología y Hermenéutica (CiphER) and the Círculo Latinoamericano de Fenomenología (CLAFEN). Her research focuses on Husserl and Scheler's phenomenology and ethics, topics on which she has published in collaborative books and various specialized journals. Co-translator and presenter of the translation of Edmund Husserl's *Introduction to Ethics. Lessons of the Summer Semesters of 1920 and 1924* (Madrid: 2020).

SUNDAY 31TH / 16:50-17:15 / 22:50-23:15

### **Responsibility, Sympathy and Freedom: the Schelerian Foundation of the Principle of Solidarity**

In this presentation, we seek to clear the solidarity principle in Scheler's ethics and revisit its phenomenological grounding. In order to do this, it is necessary to consider not only the concepts of autonomy and freedom, but also the relation between his theory of the forms of social unions and his phenomenology of the forms of sympathy. To deal with

the latter, I will rely on Angelika Krebs and Matthias Schlossberger's work, and show that their interpretations of what Scheler denominates *Miteinanderfühlen*, far from being mutually opposed, complement each other. Finally, I will turn back to the concept of freedom to deal with the scope or amplitude of the principle of solidarity.

## Manoel Coracy

Universidade Federal do Acre, Brasil

Professor at the Federal University of Acre (UFAC), member of the Ibero-American Association of Ricoeurian Studies (ASIER), collaborating member of the Círculo Peruano de Fenomenología y Hermenéutica (CiphER), leader of the Grupo de Investigación en Estudios Estratégicos y Relaciones Internacionales de la Universidad Federal de Acre (UFAC).

**FRIDAY 30TH / 14:35-15:00 / 20:35-21:00**

### **Ricoeurian Readings on Practical Wisdom**

This study aims to revisit the Ricoeurian readings on "practical wisdom". With this end in view, we will discuss five texts of the third part of *Lectures 1: autour du politique* (1991), entitled "La Sagesse politique": *Éthique et politique* (1959), *Tâches de l'éducateur politique* (1965), *Éthique et morale* (1990), *Postface au Temps de la responsabilité* (1991), and *Tolérance, intolérance, intolérable* (1990), as well as the "small ethics" that covers the seventh, eighth and ninth studies of *Soi-même comme un autre* (1990). As a whole, the study seeks to demonstrate that "practical wisdom" is required only when facing the conflict of applying rules to concrete situations (namely, against the background of a conflict of duties, whereby the "tragic character of the action" emerges). Conviction is more decisive for "practical wisdom" than the rule itself, yet it is not arbitrary since it uses the sources of the most original ethical sense that have not become norms.

## Juan Pablo Cotrina

Universidad Peruana Cayetano Heredia - Universidad Nacional Mayor de San Marcos, Perú

B.A. in Philosophy by the Universidad Nacional Mayor de San Marcos (UNMSM), with the thesis "Intentionality in young Sartre's works". MA in Philosophy, by the same university, with the thesis "An Analysis of Self Consciousness from the idea of Sartrean pre reflective cogito". f the Círculo Peruano de Fenomenología y Hermenéutica (CiphER) and the Círculo Latinoamericano de Fenomenología (CLAFEN). Founding member of the Grupo Origen, research group on metaphysics at the UNMSM. Professor at the Universidad Peruana Cayetano Heredia (UPCH).

**FRIDAY 30TH / 16:10-16:35 / 22:10-22:35**

### **A Phenomenological Approach to the Experience of Old Age**

This work aims to address, from a phenomenological perspective, the experience of old age. Such approach, supported mainly by the book *La vieillesse* (1970) by Simone de Beauvoir, aims to point out that old age, beyond being a mere biological stage of life, is a subjective experience that is lived by a subject in his relationship with the world.

In this relationship the subject lives, in a unique way, his bodily, spatial, temporal and intersubjective experience. It is precisely these unique experiences that will lead us, in the face of a scientific study of old age in the third person, to present a phenomenological analysis of old age from the first person, since only from this point of view can we see the old age as a concrete and singular experience and not as an external category assigned to certain individuals.

## Joan González Guardiola

Sociedad Española de Fenomenología, España

Extraordinary Doctorate Award from the Universitat de Barcelona with the thesis "Time and measure. Phenomenological investigations on temporality and chronometry". He has been professor of theory of knowledge at the Universitat de Barcelona and is currently professor of Metaphysics at the Universitat de les Illes Balears. He has published "Heidegger and watches" (ed. Encuentro, 2008) and "Merchandise and Debt. Contributions of a Phenomenology of Money to the Foundations of Monetary Theory" (ed. Jitanjáfora, 2017). Secretary of the Sociedad Española de Fenomenología, since 2012. Editor and translator, with Francesc Perenya Blasi, of the Catalan version of Edmund Husserl's classic *Cartesian Meditations*.

THURSDAY 29TH / 09:15-09:40 / 15:15-15:40

### Phenomenology of Vertigo and Dizziness

Our research is devoted to laying the foundations for a phenomenological description of vertigo and dizziness. Our intention is to show how the application of first-person description tools can clarify or correct some of the latest classifications that have been proposed in the diagnosis of vestibular disorders. We propose to show how the phenomenological clarifications of the clinical diagnostic tools of vertigo and dizziness allow us to rethink some of the classic phenomenological problems about corporality, such as the relationship between kinesthetic systems and the bodily-aesthetic field.

## Charles-André Mangeney

Universidad París 1 Panteón-Sorbona, Francia

Former student of the Ecole Normale Supérieure in Lyon, he graduated ("agrégation") in philosophy and is currently preparing a PhD in contemporary philosophy in Paris I Panthéon-Sorbonne under the supervision of Professor Renaud Barbaras on the possibility of a "phenomenology of practice" according to Jean-Paul Sartre, Jan Patočka and Michel Henry. He teaches philosophy at Sorbonne University where he conducts along a directive committee two seminars dedicated to phenomenology (the "Patočka seminar" and the "Phenomenological Encounters"), he is a member of the editorial board of "Le Philosophoire" and has published several articles on phenomenology (*Alter*, *Cahiers philosophiques*, etc.).



FRIDAY 30TH / 09:50-10:15 / 15:50-16:15

### **Towards a Responsibility for the World as a Fundamental Structure of Subjectivity: from Jonas to Levinas**

Our technical development has produced a radical transformation of the essence of human action (Hans Jonas): we are able, nowadays, of annihilating the totality of our lifeworld. This change must raise our awareness of the fact that the world can't be simply considered as the ontological condition of possibility of ethical dramas occurring between humans, but as an ethical object in itself. We intend to provide an interpretation of this assessment according to Levinas' phenomenology by showing first that only responsibility can open the world, then that this responsibility is constituent of the subjectivity that arises from it, to establish, finally, that any action for the world (ecological action) can never be political but only liturgical (λειτουργία).

#### **Ricardo Mendoza-Canales**

Universidade de Lisboa, Portugal

Ph.D. in Philosophy from the Universidad Autónoma de Barcelona (UAB). His area of specialization is contemporary continental philosophy and his area of research is the study of imagination and the imaginary at their intersections with phenomenology, epistemology, cultural studies, ontology of the social, politics and aesthetics. Currently he is FCT Junior Researcher at the School of Arts and Humanities of the University of Lisbon and coordinator of the Practical Philosophy Research Group (Praxis) of the Centre of Philosophy of the University of Lisbon (CFUL).

FRIDAY 30TH / 14:10-14:35 / 20:10-20:35

### **On Crises and Endings: Finitude of the End or the End of Finality**

My paper is divided in two sections. First, I will reflect upon the (intersubjective) temporal dimension of experience by exploring a negative way: that of the experience of the End, highlighting its teleological and existential implications, namely, as finality and finitude, respectively. In the second section I argue for the necessity of situating imagination into the domain of reality, which I call "inhabiting utopia": the act of appropriation of the unreal through its emplacement into the real, that is to say, the event that neighbors reality and imagination. Thus, facing a scenario of crisis, in which reality loses its contours at the same time a new order is imposed, inhabiting utopia suggests both a liberating and a resisting dimension: of resistance facing material and discursive hegemonic practices, and of liberation due to its emancipatory spirit.

#### **Martín Mercado**

Universidad Mayor de San Andrés, Bolivia

B.A. in Philosophy and literature at the Universidad Mayor de San Andrés, where he currently works as a Professor in Literature. He won the national price of research of Masters dissertations CIS:16 with a research in freedom in the work Juan De la Rosa (1885) by Nataniel Aguirre. He was a research scholar (DAAD) on the phenomenology of body and person in

Rostock University, Germany. He directs the research group "Phenomenology" in Bolivia, he is a collaborative member of the *Círculo Latinoamericano de Fenomenología* (CLAFEN) and the *Gesellschaft für Neue Phänomenologie* (GNP).

**THURSDAY 29TH / 10:40-11:05 / 16:40-17:05**

### **Living Body and Narrative. Two Dimensions of Interpersonal Subjectivity and Personhood**

This presentation proposes to reflect on two dimensions of subjectivity, carnal self-affection (basal self) and the development of the narrative self. It is known that the study of human subjectivity has found two apparently different approaches, the reflective-descriptive, which focuses on the basal self or self-affection of the flesh, and the hermeneutic, which emphasizes the intersubjective or social dimension of the narrative self. It is in our interest to understand whether the experiences of the basal self and those of the narrative self are independent. If not, in what sense should their relationship be understood? In this sense, the aim of the presentation focuses on reflecting on this relationship based on three central concepts: habituality (Edmund Husserl), personal regression and emancipation (Hermann Schmitz) and self-body memory (Thomas Fuchs). The comparison results in the need to think of personality as the articulation between the two studied categories.

### **Manfredi Moreno**

Université Paris 1 Panthéon-Sorbonne, Francia

Currently working on his doctoral thesis, "Cosmology of the visible: the philosophy of Merleau-Ponty" at the University of Paris I Panthéon-Sorbonne under the direction of Renaud Barbaras. Awarded the Becas Chile and DAAD Scholarships, he is a member of the *Asociación Internacional por la fenomenología* (A.I.P), and has published several articles in journals such as *Anales de fenomenologia* and several translations of French phenomenologists. Member of the *Círculo Latinoamericano de Fenomenología* (CLAFEN). He is the founding organizer of the seminar "Rencontres phénoménologiques" held in Paris.

**FRIDAY 30TH / 09:25-09:50 / 15:25-15:50**

### **Bruce Begout's Phenomenology of the Quotidian**

The idea of my exhibition will be to study the phenomenology of the quotidian of Bruce Bégout. We will first deal with the theoretical relationship between the lifeworld in Husserl's thought and the figure of the quotidian in Bégout to show that the everyday experience of living in the world brings with it a kind of mundaneness of the transcendental. Secondly, the phenomenology of the mundaneness of the transcendental calls for a theoretical elucidation that legitimizes why transcendental life is rendered mundane as a phenomenology of the quotidian. And finally, we will reflect on the tension between the mundane and the quotidian in the figure of the heroism of everyday-life that is affirmed in a philosophy that does not oppose the figure of the transcendental to that of the incarnation, in order to finally assume the responsibility of phenomenologically renovating everyday life.

## Víctor H. Palacios

Universidad Católica Santo Toribio de Mogrovejo, Perú

Writer and professor at the Universidad Católica Santo Toribio de Mogrovejo, Chiclayo (Peru). With a diploma, a MA and PhD studies in Philosophy at Navarra University (Spain). He is a collaborative member of the Círculo Peruano de Fenomenología y Hermenéutica (CiphER) and the Círculo Latinoamericano de Fenomenología (CLAFEN). Some of his fields of research are: the body and social in human condition, Michel de Montaigne and Descartes' philosophy. He is the co-author of many books and articles published in Spain, Mexico, Colombia and Uruguay. He has recently published the book *Desde la ventana, memorias de una cuarentena* (2020).

SUNDAY 31TH / 09:00-09:25 / 15:00-15:25

### **The Self-Sufficiency of Reason in Descartes *Discourse of Method***

Descartes' and Montaigne's solitudes are usually compared. Nevertheless, the second one is the solitude of an I that discovers itself as a work of plurality and harmony with nature; and the first one, conversely, is a demarcation of an individuality influenced by an childhood marked by confinement, caused by both a respiratory disease and a precocious approach to books and the early discovery of the "voice of reason". According to the *Discourse on the Method*--written in response to *The Essays*--, the equality of "reason" in every human, the diversity of authors, teachers and people as a sign of a bad use of intelligence, the divine origin of reason, and the possession of innate ideas confluence to justify the search of a total science within the individual mind.

Clinging to the mathematical method, Descartes convinces himself that he does not need either the senses or the other to offset the product of his musings. And he deduces that the work of one alone is more perfect than that in which many hands intervene. All of this enshrines a subjectivity fully stocked for knowing the world without having a world, thus, from being exposed to conflicts and transformations beyond the purity of our "inner light". Summing up, it is an allegedly immunized rationality that denies the intersubjective and embodied ground of every human existence.

## Álvaro Prado

Pontificia Universidad Católica del Perú

Last semester student of Philosophy at Pontifical Catholic University of Peru, with exchange studies at the Univerzita Hradec Králové (Czech Republic) and Humboldt-Universität zu Berlin (Germany). His main research topics are gnoseology, metaphysics, and ethics, as well as modern philosophy.

SUNDAY 31TH / 09:25-09:50 / 15:25-15:50

### **Berkeley's Problem of Self-knowledge**

This presentation deals with how the spirit knows itself, according to Berkeley, since it cannot perceive or have ideas of itself. The aim is to unravel the notion of one's spirit, namely, its cognitive process and its content. Firstly, Bennett's interpretation of the

notional understanding is discussed and, secondly, Flage's position on whether the notion is relative or positive is debated. The author argues that there are two paths for self-knowledge: the inference of one's "existence" as a container of one's ideas and, mainly, the positive notion, which consists of an intuitive, direct and immediate apprehension of one's "essence" as an activity, that is, a mental presentation that reflects what the spirit is in itself, namely: the total and indivisible unity of one's acts of perception.

## Rosemary RP. Lerner

Pontificia Universidad Católica del Perú

Philosophy Ph.D. by the Catholique Université de Louvain (Belgium), she is professor and Director of the Center of Philosophical Studies at the Pontifical Catholic University of Peru. She is also Secretary of the *Círculo Latinoamericano de Fenomenología (CLAFEN)* and the *Círculo Peruano de Fenomenología y Hermenéutica (CiphER)*; and member of several phenomenological societies and advisory boards of international philosophy journals or book series. Her research interests are Husserl and Kant's transcendental philosophies, theory of knowledge, and continental phenomenological philosophy. She is author and editor of several papers and collected works on these subjects, and author of *Husserl in Dialogue, Readings and Debates* (Bogotá: 2012), *The Subject's Exile, Modern and Postmodern myths* (Bogotá: 2014/2015), *The Agony of Reason, Reflexions from Practical Philosophy* (Madrid: 2015).

THURSDAY 29TH / 14:45-15:10 / 20:45-21:10

### **The Paradoxes of Subjectivity *vis-à-vis* the Responsible Self-Constitution of Personal Identity**

The paradox of subjectivity (*Crisis* §§53-54) expresses not only two dissimilar methodological perspectives that stem from Modernity (the alleged *objective* third-person one, and the *subjective* first-person one), but also human beings' essential duality as "subjects for the world" and "beings in the world", namely, entities among others. We explore two dimensions of the self-constitution of *personal identity* examined in current research, also tangible in social and political life: on one side, the *reflexive, narrative, and responsible* constitution of oneself and others; on the other side, the "immanent" and intersubjective intertwinement among the lived spheres of embodied emotions, desires, and sensations and their onto phylogenetic development from instincts to reason. We highlight the silent presence of irrational (passive) motivations in (active) "rationalizations", their impact on self-esteem and the reach of human responsibility.

## Ricardo Rojas

Pontificia Universidad Católica del Perú

B.A. in Philosophy by the Pontifical Catholic University of Peru. He also works as teaching assistant at the same University. He's an active member of the Grupo de Investigación en Arte y Estética (PUCP). In 2017, he received a scholarship from the Erasmus+ program for a

study semester at the Univerzita Hradec Králové (UHK) in the Czech Republic. He's currently working on a thesis on the philosophy of Walter Benjamin, titled "Art and History in the Work of Walter Benjamin. The *Politization of Art* in the Light of the Theses on the Philosophy of History".

**SUNDAY 31TH / 11:25-11:50 / 17:25-17:50**

### **Husserl, Benjamin, and the Crisis of Modernity**

In this presentation I intend to contrast Benjamin's and Husserl's diagnoses of Modernity, in which both philosophers describe a Modernity in crisis. Both Husserl and Benjamin argue that the crisis of 20<sup>th</sup> century Europe is essentially a *crisis of experience*. Husserl considers that the crisis of the European sciences is the expression of a crisis of human existence in general; for his part, Benjamin highlights the "poverty of human experiences" that is symptomatic of the European societies of his time. Based on these analyzes, both authors raise a series of ethical demands on the task of the philosopher, especially regarding the way in which he should interpret his own time. It is here, in turn, where the differences between Benjamin's dialectical materialism and political commitment and Husserl's phenomenological project become apparent.

### **Martín Rosado**

Universidad Nacional Mayor de San Marcos, Perú

B.A. in Philosophy by the Universidad Nacional Mayor de San Marcos (Lima, Peru), with a thesis titled "Aesthetic Ground of the Transcendental Ego according to Husserl's Ideas II". Member of the Círculo Peruano de Fenomenología y Hermenéutica (CiphER) and the Círculo Latinoamericano de Fenomenología (CLAFEN). He has worked as a Philosophy Professor in many academic institutions. Currently, he has finished his MA studies at the Universidad Nacional Mayor de San Marcos and is working on his thesis on genetic phenomenology of sensitivity, from the point of view of the *Analyses Concerning Passive Synthesis*.

**FRIDAY 30TH / 16:35-17:00 / 22:35-23:00**

### **Buddhism and Phenomenology: Consciousness, Meditation, and Embodiment**

In *Husserl and Indian Thought* Karl Schuhmann argues that the founder of phenomenology contacted Hermann Oldenburg (1854-1920), author of *Buddha: Sein Leben, seine Lehre, seine Gemeinde*. In turn, Husserl published the article "Über die Rede Gotamo Buddhos" (Hua XXVII, 125-126) where he reviews Karl E. Neumann's translation of the *Suttapitaka*. In general, currently there is a mutual interest between phenomenology and Oriental thought, specifically Buddhism. But the general interest of the phenomenological study of Buddhism has been directed exclusively to the sphere of the contemplation of consciousness. However, our exposition argues that the value of the mental in Buddhism is not superior to the study of the body. Thus, from certain versions of Buddhism, our exposition focuses on the value of the body in Buddhism and how this is treated in terms of the phenomenology of the body (*Leib*).

## Micaela Szeftel

Universidad de Buenos Aires – CONICET, Argentina

Ph.D. in Philosophy (Universidad de Buenos Aires) with a Postdoctoral Scholarship from the Consejo Nacional de Investigaciones Científicas y Técnicas (CONICET) of Argentina. Her current area of research is phenomenology of affectivity, with a special emphasis on the intersubjective dimension of emotions in the work of Michel Henry and Edmund Husserl. She teaches at the Universidad Nacional General Sarmiento and the Universidad Nacional de Lomas de Zamora, both located in Buenos Aires. She is a member of the Husserl Group, of the Studies Program on Michel Henry (UNGS) and Seminario sobre género, afectos y política (SEGAP).

SUNDAY 31TH / 15:25-15:50 / 21:25-21:50

### **Horror and Boredom: On Symptoms of Barbarism according to Michel Henry**

In *Barbarism* Michel Henry understands culture and barbarism as two opposite modes of articulating suffering and enjoyment. With regard to culture, he claims that it proceeds from the subjective powers of life, which loads itself to the point where, unable to escape from this burden, has no other choice than to transform itself and act, generating more and more complex formations of meaning. On the other hand, barbarism, as sickness of life, implies a blockade of life in its phase of suffering, leaving unemployed the energy of praxis conquered in enjoyment. By means of these analyses, this presentation aims to clear up the presence in Henry's work of two typical emotions of barbaric times: horror and boredom, under the hypothesis that they arise from a kind of "imbalance" between life and the abstract forms of the scientific *intentio*.

## Bruna Uceda

Pontificia Universidad Católica del Perú

B.A. in Philosophy by the Pontifical Catholic University of Peru, currently working as a teacher's assistant in the faculty of Estudios Generales Letras. Her main areas of interest are phenomenology, social philosophy and political philosophy. Member of the Círculo Peruano de Fenomenología y Hermenéutica (CiphER). She is now working on a thesis on intersubjectivity and teleology in Edmund Husserl's transcendental phenomenology.

SUNDAY 31TH / 11:50-12:15 / 17:50-18:15

### **Teleology in the Constitution of the Other**

This presentation aims to discuss the experience of empathy with regard to the notion of teleology in Edmund Husserl's transcendental phenomenology. With this in mind, it will briefly describe the teleology present in the constitution of meaning and validity in cognitive acts in general, making reference to the phenomenological analysis of perception. Then, it attempts to discuss the particularity of this teleological movement in the cognitive experience of the other, insofar as it involves a non-originary evidence. Following Husserl's instructions, we begin to approach this empathic experience starting

with the static analyses of the experience of the transcendental other to then discuss the genetic analyses of the mundane other.

## Jaime J. Villanueva

Universidad Nacional Mayor de San Marcos, Perú

Philosophy Ph.D. by the Pontifical Catholic University of Peru. Associate professor of the Philosophy Department at the Universidad Nacional Mayor de San Marcos (UNMSM). Main professor at the Universidad Nacional Tecnológica de Lima Sur. Researcher of the Instituto de Investigaciones Humanísticas at the Letters and Human Sciences Faculty at UNMSM. Member of the *Círculo Peruano de Fenomenología y Hermenéutica (CiphER)* and the *Círculo Latinoamericano de Fenomenología (CLAFEN)*, as well as the *Asociación de Filosofía y Teología Intercultural*. Author of the book *Phenomenology as the Affirmation of a New Humanism* (Fondo Editorial UNMSM, Lima 2014) and various articles in specialized journals.

SÁBADO 31TH / 15:00-15:25 / 21:00-21:25

### Perception, World, and Culture in Husserl's Phenomenology

The aim of this presentation is to explore the inextricable relation among perception, world, and culture in Husserl's phenomenology. We will attempt to show how our constitution of the world in general and the lived-world in particular is given through perception and our bodily sensations. A unitary but diverse world is constituted upon this basis, emerging as a plurality of cultures. We will attempt to show how the world is experienced within a horizon and how things are perceived against this background, whereby only in this context the experience of the world takes place. Therefore, the world, as the universal horizon, precedes any type of objectivation. In this way, the horizontal representation of the perceptual world does not necessarily coincide with the different cultural representations of particular mundane surroundings, for the latter is always given in relation with singular surroundings. Briefly, although the different cultures refer to the broader and universal horizon of the lifeworld, the cultural modes of constituting this unique horizon are perspectivist and originate in our perceptive experience.

## Bryan Francisco Zúñiga

Universidad de Chile

B.A and M.A. candidate in Philosophy (University of Chile). Scholarship winner of Comisión Nacional de Investigación Científica y Tecnológica. Member of Asociación Chilena de Fenomenología and of the Phenomenological Research Group of University of Chile. His lines of research are the phenomenological problems of body and sensitivity, and the phenomenological aesthetics and psychiatry. Among his publications are "Between the impossible reception and the irremissible existence. Towards a phenomenology of suffering in Lévinas" (2019) and "The Sensitive Foundation of Predicative Experience. An Analysis of The Moment of Attention in Logical Investigations and Experience and Judgment" (2019).

FRIDAY 30TH / 09:00-09:25 / 15:00-15:25

### **On the Sensible and Vulnerable Foundations of Responsibility. An Analysis on Henri Maldiney's Phenomenology of Receptiveness**

Henri Maldiney's phenomenology is a research whose major goal is to analyze the main sensitive and affective dimension of our experience. In this way, the philosopher uses the concepts of 'transpasibility' and 'transposibility' to describe this sensitive and affective dimension through the vulnerable and responsive character that it has. Thus, sensitivity as a pre-theoretical and non-*a priori* aperture is the structure of our experience that exposes us to the different and unpredictable "events", which exhort us to respond to their manifestation, being this fact that announces what we propose to denominate "the sensitive bases of the responsibility". The main goal of this presentation is to describe these sensitive bases of responsibility through an analysis of the Maldineyan concepts of transpasibility and transposibility.



## BOOK PRESENTATIONS

**THURSDAY 29TH / 16:10-16:55 / 22:10-22:55**

Celia Cabrera & Micaela Szeftel (editoras)

*Fenomenología de la vida afectiva*

Buenos Aires; Editorial SB, 2020

**FRIDAY 30TH / 11:00-11:45 / 17:00-17:45**

Husserl, E.

*Introducción a la ética. Lecciones de los semestres de verano de 1920 y 1924*

Mariana Chu, Mariano Crespo & Luis Rabanaque (traductores)

Madrid: Trotta, 2020

**SATURDAY 31TH / 10:25-11:10 / 16:25-17:10**

Mariana Chu & Rosemary RP. Lerner (editoras)

*La racionalidad ampliada. Nuevos horizontes de la fenomenología y la hermenéutica*

Bogotá / Lima: Aula de Humanidades / Fondo Editorial PUCP, 2020